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turn also ; but it would not have been fair to have let Sally dance barefoot, which I hear Molly expected would have been done."

Can any correspondent give the origin of this peculiar ceremony, of which I have found no other trace? I have heard of the practice of a bride's dancing in a copper kettle, the origin of which is equally obscure. There was an old English tradition that where a younger sister was married before an elder, the elder should receive a pair of green stockings ; and I remember a story in some English annual of former days illustrative of this superstition. There could have been no such allusion here, as Sally was the elder sister. It may be interesting for the reader to know that Molly had afterwards her turn, as she was married, four years later, to Adam Winthrop, and subsequently to Capt. William Wentworth. A fuller account of the sisters may be found in the "Historical and Genealogical Register" for July, 1888, p. 306. — *Thomas Wentworth Higginson, Cambridge, Mass.*

EARLY HISTORY OF THE CHEROKEES. — The opening sentences of the paper on "Myths of the Cherokees," in the second number of this Journal, are open to some corrections in respect of historical precision. The Cherokees were not first in collision with the white settlements in 1760. The Cherokees, or a portion of them, were involved in the cruel and destructive Yamassee war of 1715-16, which was based on one of those far-reaching combinations of tribes by which the savages at various times sought to exterminate the white settlers. A letter in French (dated May 8, 1715), in the British Public Record Office, which I have examined, describes this conspiracy from a letter found on the body of a renegade white man, — "*un nommé Smith.*" It is there implied that the Cherokees were in the hostile league, and were suspected of an intention to make peace with the whites, and so betray their allies. Another document in the P. R. O., dated June 4, 1717, states that the Cherokees, Chickasaws, and Creeks were among the first to make peace and return their prisoners. The collision of 1760 was not "with the advancing white population" of Carolina, but, was the result of a conflict of Cherokees, returning from Fort Duquesne, with Virginia rangers, and of outrages on the domestic rights of Cherokee great men perpetrated by young English officers in garrison. There is an old map which locates the "Recahicrians" in the Cherokee country. Could it be that the tribe bearing this name, which occupied by migration from the mountains the site of Richmond, Virginia, and which defeated the Virginians at that place in 1656, was an offshoot of the Cherokees? Certain it is that by 1728 the Virginians had a large pack-horse trade with the Cherokees, and in 1730 Sir Alexander Cumming made a treaty with them. Cherokee chiefs went to England in that year, and made speeches to the king much as Sioux chiefs nowadays address the President. But by 1734 the peace so ostentatiously made with them was in jeopardy. These facts are from the English documents, of which no adequate use has yet been made in writing American colonial history. — *Edward Eggleston, Lake George, N. Y.*

HOODOO. — I think that your informant (see No. 1, p. 17) who says that

the word *Hoodoo* is used to signify a person or thing whose influence brings good luck is in error. After many inquiries, I find that, in this locality (New York city), *Hoodoo* has the opposite meaning, namely, to bring *bad luck*. — *L. J. Vance, New York, N. Y.*

FAIRIES, DWARFS, AND GIANTS. — The writer has found no traces of a belief in fairies among those Siouan tribes whose customs and mythology he has been studying. But the Omahas and Ponkas tell of a race of "little people," the *Gadd'zhe*, or *Ni'kashî'ga Ma'tanaha* (Wild People), who can produce wounds *under* (and without breaking) the skin. They also have stories of giants, and of beings with very large heads. The latter reside in the forests, and cause a peculiar form of insanity to seize the unfortunate Indian men whom they encounter, one at a time, away from the people and lodges. — *J. O. D.*

FAIRIES. — The fairies who figure in the folk-lore of every European nation also exist in the mythologies of the American Indians, but have not been studied there to any extent. When we know more about them we can decide whether "fairies" is the right name for these products of Indian imagination. Some of them inspire terror, while others are innocuous or beneficial to mankind. The Creek Indians, once in Alabama and Georgia, now in the Indian Territory, call them *î'sti lupu'tski*, or "little people," but distinguish two sorts, the one being longer, the others shorter, in stature. The taller ones are called, from this very peculiarity, *î'sti tsa'ptsagi*; the shorter, or dwarfish ones, subdivide themselves again into (*a*) *îtu'-uf-asa'ki* and (*b*) *î'sti tsa'htsa'na*. Both are archaic terms, no longer understood by the present generation, but *îtu'-uf* means "in the woods," and the whole designation of (*a*) probably signifies "found in the deep forest." The *î'sti tsa'htsa'na* are the cause of a crazed condition of mind, which makes Indians run away from their lodges. No others can see these last-mentioned little folks except the Indians who are seized in this manner by a sudden craze. The Klamath Indians of Oregon know of a *dwarf*, *na'hni'as*, whose tracks are sometimes seen in the snow. Only those initiated into conjurer's mysteries can see him. His footprints are not larger than those of a babe, and the name points to a being which swings the body from one side to the other when walking. It is doubtful if this genius can be brought under the category of the fairies. — *A. S. Gatschet, Washington, D. C.*

HUMAN BONES. — Among certain primitive nations the bones of the deceased are preserved with a peculiar religious care, and considered sacred. The Cha'hta formerly had special men, whose nails had grown long, appointed to disinter bodies buried for several months or a year, to scratch off with their hands the flesh still adhering, and then to deposit the bones, done up in a new mat, in the bone-house, of which there was one in every town. How far this custom extended through North America is not easy to state, but we find it among the Santees, Nanticokes, Mohawks, and, west of the Mississippi River, among the Shetimashas of Southern Louisiana.